

THE END OF SOVIET ISOLATION

As a rule, all important changes in the Soviet Union are effected in the form of "campaigns," suddenly and with the aid of all the means of propaganda. Probably one of the most intensive and certainly the most unexpected campaigns of 1944 is the subject of the following article.—K.M.

THE WAVE

THE public speakers of the Party Committee of Gorky Province have in the last six months delivered 1,218 lectures, most of them dealing with Stalin's book *The Great Fatherlandish War*. Within the period of one year the members of the Propaganda and Agitation Department of the Central Committee of the Party made 5,200 speeches. "The Propaganda Departments must sharply increase the number of lectures on the history of the Communist Party, on philosophy, on economics," demands *Bolshevik*, the central organ of the Communist Party in Moscow.

In more than sixty cities throughout the country, "Evening Universities of Marxism-Leninism" have been founded during the last year. According to *Pravda*, most of the 3,200 students who enrolled this autumn in this "university" in Leningrad are leading Party members, officials, trade union and Comsomol leaders, factory managers, engineers, teachers, and doctors. Moreover, countless other institutions of political instruction have been created under such names as "House of Party Activists," "Party Cabinet," "Party School," "Seminary for Party Propagandists," "Seminary for Party Activists in Industry," "Travel Lecturers for Party Activists," etc., etc.

This intensive ideological hammering is by no means intended solely for professional politicians. "A profound mastery of Marxism-Leninism must be an organic necessity for the experts of every branch of science and industry," demands *Pravda* (27.9.44). And the magazine *Propagandist* (1944, No. 11/12, pp.37-40 and No. 13, p.43) informs us that 14 seminaries for Marxism-Leninism were established at the First Medical Institute in Moscow. Even the learned members of the Moscow Institute for Criminal Psychiatry or, to give a few more examples, the professors and lecturers of the Moscow Institutes for De-

fectology and for Precise Chemical Technology, "are being ideologically educated." *Propagandist* goes on to say:

In connection with the leading article "On the Inadequacies and Errors in the Treatment of the History of German Philosophy at the End of the 18th and the Beginning of the 19th Century," published in the magazine *Bolshevik*, the doctors at the Institute for Blood Transfusion have decided to study the fourth chapter of the book *Short Course of the History of the Communist Party* once more.

In Ulan-Ude (Buryat-Mongolia), a meeting of propagandists and agitators was recently held at which the flaws contained in the third volume of the *History of Philosophy*, recently published in Moscow, were discussed in detail (*Pravda*, 18.8.44). And in Azerbaijan the Party organized "lecture courses for doctors, teachers, Party leaders, and officials" on the following subjects: "Dialectic Materialism—the Philosophy of the Bolshevik Party," "Marxist Dialectic Methods," "Marxist Philosophical Materialism," "On Historical Materialism." In August a meeting of professors of Marxism-Leninism, history of the USSR, and philosophy took place in Moscow, chiefly to discuss the best means of acquainting wide circles of Soviet intelligentsia with Marxism-Leninism.

WHY?

In short, a flood of ideological articles, books, lectures, and courses is sweeping the entire Soviet Union. They have nothing to do with the type of agitation dealt with in the article "Behind Soviet Production" (November 1944), which was directed solely at making the Soviet citizens work harder or deliver more grain to the state: what they are concerned with is fundamental philosophical problems. Just as the economic life of the USSR is permeated by a series of "socialist competitions," so is its intellectual life characterized by an unparalleled study and restudy of Marxism-Leninism.

How is it to be explained that, in the twenty-seventh year of Bolshevism and the fourth year of the Soviet Union's participation in the war, the ideological foundations of Bolshevism are being studied with an intensity reminiscent of the years before and during the Revolution; that experts on blood transfusion must suddenly turn to the study of German philosophy of a hundred and fifty years ago? Nowhere else in the world do we meet with a similar phenomenon. In the Soviet Union alone, of whose ideological strength and clarity many people throughout the world have such an exaggerated notion today, a wave of ideological agitation is sweeping into the remotest village. Why?

MARCH INTO EUROPE

The answer to this question lies in the advance of the Red Army beyond the borders of the Soviet Union. In Norway, Finland, Estonia, Latvia, Lithuania, East Prussia, Poland, Slovakia, Hungary, Rumania, Bulgaria, Yugoslavia, and Greece, there are now millions of Soviet soldiers, railwaymen, officials, members of the secret police, nurses, airfield ground personnel, etc. Their letters are being read by scores of millions at home. This has created an entirely new state of affairs: the hitherto complete isolation of the Soviet population from the rest of the world no longer exists. And this very isolation was one of the principal conditions for the events in the USSR during the last twenty-five years. Just as a mighty pressure can be produced in a hermetically sealed boiler, so the Soviet people had during the period of its isolation been subjected to so great an ideological pressure that, as the result of extreme, undiverted concentration, the Five Year Plans could take shape.

Suddenly this isolation has come to an end. Neither the Party members nor the rest of the population were mentally prepared for this. Indeed, they are less prepared today than they were twenty-six years ago. To the same extent to which Bolshevism was transformed in the Soviet Union from a demand into reality, the practical significance of Marxism dwindled. Although Marx, by his criticism of capitalism, supplied the Bolsheviks with the dynamite to blast the Tsarist Empire out of existence, that which he contributed toward the evolution of the Soviet state was never very much and has long been exhausted. (Incidentally, the emphasis within the team

Marx-Engels has shifted during the last few years in the Soviet Union in favor of Engels. This is not surprising, as Engels was more interested in practical issues than Marx.) As far as the USSR alone is concerned, Marx merits a merely historical interest. This became particularly obvious during the war years when Marxism was replaced as the leading ideology by patriotism, which latter proved eminently suitable as long as it was a matter of defending or reconquering Soviet territory.

IDEOLOGICAL ARMOR

It was only the crossing of the Soviet borders which created a new situation. Just as it was required in 1917 for the Russian Revolution, Marxism is now needed for the social and economic readjustment of Finland, Poland, Rumania, etc. And while the Red Army is marching to the sounds of the new Soviet national anthem, the political demonstrators in Finland, Southern Italy, and France are still singing the *International*. The Bolsheviks were quick to recognize the serious problem presented by this paradox.

In a long article in serial form written in occupied Rumania, the well-known Soviet author Leonid Sobolyev warns the Red soldiers of the influence of foreign countries and exclaims:

Many are the foreign countries through which we shall still march. Much superficially glittering finery will dazzle your eyes, O warriors! Believe not the seductive phantoms of pseudocivilization and forget not: the true culture is marching with you! (*Pravda*, 24.9.44.)

"The war is taking place today for the greater part on foreign soil. In order to be correctly orientated, a superior Communist ideological equipment and a profound knowledge of Marxism-Leninism is necessary," declared Radio Moscow on September 27, 1944. And two days later Radio Irkutsk added: "The development of the war has entailed an increasing danger of the infiltration of foreign ideas. Extreme watchfulness in the ideological field is needed to prevent a clouding of the socialist idea."

So Marxism has suddenly risen to great importance in the struggle against the undermining of the Soviet people by the "infiltration of foreign ideas." First of all, it is useful in those countries against whose capitalistic form of economics Marx can still be used as a weapon. The striking increase in the teaching of foreign languages in the Soviet Union during the last few months

offers a clue to the extent to which ideological and other pressure is to be exerted in these countries. Secondly, Marxism is intended as the chief means of keeping the Soviet people abroad well in hand. If they begin to waver at the sight of Bucharest, what will happen if—as the Bolsheviks hope—they see Vienna or Rome? They must constantly be reminded by means of the Marxist ideology that they are fundamentally different from the people they meet across the borders; that all the splendor they may still see abroad is only a sign of the decay of capitalism and inferior to the poverty which they left at home. They are to be filled so completely with the Soviet *Weltanschauung* that there is no nook or cranny left in them in which a foreign ideology might take root. *Geographical isolation is to be replaced by an ideological isolation*, produced by utter ideological saturation, an unshakeable feeling of superiority which will make the Red soldier immune to the temptations of foreign ideas.

The task of the cadres of the theoretical front consists of displaying the source of our economic, political, military, moral superiority and the singularities of the Soviet state from all sides. (*Bolshevik*, 1944, No. 9, p. 7.)

In explaining the events of the day, giving lectures and holding discussions on political themes, the leading Party people and propagandists and agitators must not limit themselves to telling the facts: they must show their inevitability, the great power of Stalin's foresight and of the laws of social evolution, the tremendous significance of the Marxist-Leninist theory. The men of the Party as well as officials and Comsomol leaders must thoroughly grasp the Marxist-Leninist theory in order to be able to solve all questions correctly and to orientate themselves properly in the domestic and international situation. (*Pravda*, 25.9.44.)

"Our task consists not of breaking Hitlerism but in uprooting any possibility of its further existence, even in thought," states *Pravda* (30.9.44). But while the Bolsheviks say that it is their task to uproot Hitlerism from the thoughts of men, what they really mean is the annihilation of all national feeling as well as of those people who confess to national feeling. For that which *Pravda* calls "Hitlerism" and wants to see destroyed is only one particular form of national feeling; and to force this out of the thoughts of men is only possible by destroying national feeling as such.

The Bolshevik Revolution in Russia is for the present generation of Soviet citizens past history and not a living experience. It is true that at home Stalin has fostered this unrevolutionary attitude, because a revo-

lutionary spirit could only cause harm to the Bolsheviks there. But what if the Russians were automatically also to apply it to conditions abroad?

On September 11, 1944, a speaker of the Party Committee of the Maritime Province declared over Radio Vladivostok:

We recognize that in life there is only struggle and not evolution. For such things as science and superstition, *bourgeoisie* and proletariat, Soviet worker and capitalist businessman, cannot be reconciled. The transition from capitalism does not take place through evolution but through revolution. This is our fundamental conviction, and in order not to make any mistakes in politics one must know that all kinds of opportunists are trying to hold up the development of the world by the talk of evolution.

"IT IS VERY SAD . . ."

Even in the antireligious field, Moscow must now unfold new activities. Hardly has the Church in Russia, for reasons of foreign policy and patriotism, been granted a little more scope, than the Party leaders discovered that increasing numbers of Soviet citizens were availing themselves of this enlarged scope. The Party Secretary of Stavropol Province, Comrade Suslov, felt constrained to publish the following declaration in *Komsomolskaya Pravda*, the central organ of the Communist Youth Organization:

There are persons among the teachers who have recently begun to show great tolerance toward religion. There have even been slightly increasing numbers of cases of teachers participating in religious celebrations. The attitude of our Party toward religion is well known and immutable. Our Party is fighting religious prejudices because the Party is on the side of science, while religious prejudices are against science, as every religion represents a contradiction to science. It is very sad that some of our educators have shown themselves to be under the spell of religious delusions. This is the direct result of insufficient political training of the teaching body. (16. 9. 44.)

Nor is it a coincidence that, the further the Red Army has penetrated into Europe, the more have Lenin's emphatically revolutionary writings, such as *State and Revolution* and *Imperialism As the Last Stage of Capitalism*, gained again in importance and frequency as a subject for discussion. Nor is it a coincidence that suddenly the memory of the struggle against the foreign intervention of the years 1918/20 is being refreshed. Lectures on such subjects as "The Party in the Days of International Intervention" and "How and Why did the Soviets Get Rid of the International Interveners and White Guardists?" are being held all over the country. Why? one might ask. Is it not

the Soviet Union itself which is playing the part of an intervener in Europe today? Undoubtedly; yet the Party desires all its members and followers to be acutely conscious of the difference between themselves and the rest of the world, particularly at the present moment, when they are marching into Europe and when the foreign-political situation demands collaboration with foreign countries, thus making it impossible to prevent a certain influence from abroad.

CONSEQUENCES OF PATRIOTISM

The Soviet patriotism which is being talked about so much today in the USSR is more than a cynical camouflage. As was shown in previous articles in this magazine, it corresponds to Bolshevism's shift of position from the whole world to the USSR. Never has the Party been more clearly aware of the fact that its fate is joined for better or for worse with the existence of the Soviet state. The Kremlin is for the Party leaders no longer a hotel in which they have temporarily taken up quarters: it is the only possible headquarters of Bolshevism. Stalin knows that the rule of Bolshevism is built up, not on the truth of any idea, but on the power of a certain type of man: *homo Sovieticus*, the Soviet man. This "Soviet man" has grown up on Russian soil. The Bolsheviks know that, although the true Bolshevik can feel at home anywhere, his real home is the USSR. Here we discover the true meaning of Bolshevik patriotism. The Communists living scattered over the rest of the world may be comrades, but they are not brothers; for to them the home of Bolshevism, the Soviet Union, is still a foreign country.

There are many people in the USSR and abroad, especially among the Russian *émigrés*, who approve of the identification of the old Russian imperialism with the idea of the Soviet state and who, although they may not know it, have thereby spiritually taken the path to Bolshevism. There can be no doubt that the identification of Bolshevism and Russian patriotism has served to mobilize all forces in the Soviet Union. But even this trend contains the seed of a danger: if it were to lead only to a revival of the old national feeling, this would not serve the purposes of the Bolsheviks. Consequently, it has to be drummed into the Russians by means of thousands of lectures that their superiority consists not only in the fact that they are Russians but that

they possess a different, viz., the Bolshevik ideology; that this ideology is vastly superior to those of other nations, and that it will therefore inevitably triumph over them.

1.8 MILLIONS HAVE VANISHED

Another reason for the present activity on Russia's ideological front is to be sought in the great change in quantity as well as in quality in the Party's membership. According to figures contained in Party publications, the Party had 3.4 million members and candidates for membership in 1940, shortly before the USSR's entry into the war. By January 1, 1944, the figure had risen to 4.6 million members and candidates. Since, according to official statements, almost two thirds of this number had joined during the war, the Party consisted at the beginning of the year of some 3 million new members and candidates and 1.6 million old ones. This means two things. (1) Of the 3.4 million members and candidates of the Party at the beginning of the war only 1.6 million are left. The difference of 1.8 million is to be explained chiefly by the tremendous losses during the war, and secondarily by the constant purging of the Party necessitated by the increased strain of the war. (2) The proportion of two new to each old Party member is not without its dangers in a period placing unusual demands upon the solidarity and spiritual unity of the Party.

The Party finds itself in a dilemma from which there is hardly any escape. The number of old Party members is melting under the external and internal influence of the war. At the same time, the field for Party activities is constantly expanding, which makes it necessary for the Party to accept new members at an unprecedented rate. The result is that every more or less efficient worker and peasant, housewife and peasant woman is recruited for the Party. Party headquarters ceaselessly demand membership statistics from its organs and propagandists and when these contain less than the desired number of new members, the Party functionaries are accused of laxity.

THE CASE OF COMRADE KOROVIN

When we hear that in 1942 and 1943 five to six times as many new members and candidates were accepted as in prewar years (in August 1943, for instance, the number was 311,171), we realize that the ideological training of such masses must be

extremely difficult. The Soviet press contains ample evidence of this difficulty. On September 23, 1944, *Pravda*, for example, gave the following details about Comrade Korovin, a county Party secretary. Although three months previously his Party superiors had spoken of him in the "Characteristic" filed of every member as a "good organizer, serious Party member, loyal to its principles," he had to be expelled from the Party and handed over to the legal authorities because of "poor organizing, drinking, and undermining activities."

Education of the Party members, especially political education—that is the order of the day. Hence, for instance, Stalin's new book *The Great Fatherlandish War* has also been made the subject of innumerable lectures and courses. There is hardly anything less complicated than Stalin's prose, constructed as it is simple enough to be understood even by the most primitive peasant woman. When Stalin made the speeches of which this book is composed, they were published in all the newspapers and periodicals of the country; moreover, they were distributed in 74.5 million copies as pamphlets. Although the book thus contains things long known and thoroughly discussed, it has been made the subject of a new series of courses throughout the country.

Not only the new Party members, even the old ones must undergo an intensive ideological training, as many things have happened and evolved during the last few years for which their minds had not been ready. For although Moscow has been preparing in armaments as well as psychologically for the present war since the beginning of the Bolshevik regime, the war itself has produced many developments which not even the leaders of the Party could foresee. All the more urgent has it become to harmonize the ideology with existing facts and to prevent the Party members growing conscious of discrepancies. The Party must strain every effort to retain the ideological initiative and guide all its members as well as all Soviet citizens safely through the trials and tribulations of this war.

In addition to these difficulties, the Party finds itself in a special position with regard to those territories which were under German occupation. Considering that the people of these territories had been educated in the spirit of Bolshevism throughout their lives up to the coming of the Germans, it seems

strange that the Kremlin should regard their ideological attitude after a temporary occupation with so much distrust. But the Soviet literature clearly reveals that the Party is finding it by no means easy to subject the people of these territories to the spiritual influence of Bolshevism. In an editorial, *Pravda* (7.10.44) urges "the obliteration of sentiments in favor of private property and against collectivism, which have been fostered by the German occupants." And *Propagandist* (1944, No. 14) also has something interesting to say in this connection:

Successful political work among the masses and the solution of economic-political tasks in these territories is unthinkable without the constant growth of our cadres, without their zealous work to improve themselves, without the widening of their knowledge of history and Party theory . . . There are many errors to be found in the interpretation of the outstanding questions concerning the military-political and international position of the USSR.

The recent formation of a special Office of Repatriation at the Council of Peoples' Commissars shows that Moscow is also worrying about the problems arising from the return of Russian ex-war prisoners from Finland, Rumania, etc., men who have for years been beyond the influence of Bolshevism.

THE TERRIBLE VOLUME III

To what lengths the ideological campaign is being carried in the USSR today can be realized from the fact that, among the subjects which are being paid much attention in discussions and training courses, there are such as "The Earth and the Solar System," "The Origin of Life," "The Origin of Man," "Was There a Beginning and Will There Be an End of the World?" all of them, of course, presented in a Marxist light. But perhaps the most striking example is the present upheaval on the philosophical front.

At the beginning of this article we mentioned the fact that the members of the Institute for Blood Transfusion as well as the Party functionaries of Buryat-Mongolia are devoting particular attention to classical German philosophy. They are not the only ones to do so. The article in *Bolshevik* which caused these men to turn to that subject has been played up into a political sensation in the USSR and has led to thousands of lectures and study groups throughout the country. This is what happened.

In 1943 the Philosophical Institute of the Academy of Sciences of the USSR published

the third volume of a comprehensive *History of Philosophy*, and received the Stalin Prize for all three volumes. This third volume, edited by the leading Bolshevik ideologists, among them Comrades M. Mitin and P. Yudin, deals chiefly with the philosophy of the late eighteenth and early nineteenth century. The greater part of this volume—which, incidentally, is also available in Shanghai—treats of classical German philosophy. Some six months later, No. 7/8 (1944) of the magazine *Bolshevik* came out with the afore-mentioned leading article which sharply denounces the treatment of classical German philosophy in the third volume as erroneous and dangerous. Moreover, it declares that the committee awarding the Stalin Prize had revised its opinion and explained that the prize did not cover the third volume. *Bolshevik* adds: "Volume III must be basically revised." In the ensuing weeks this leading article was reprinted in all prominent Bolshevik periodicals and discussed everywhere in the Soviet press and radio. It was claimed that this article was instrumental in saving Bolshevism from spiritual disintegration and in redirecting the ideological education of the Soviet peoples into the only true path.

WHAT'S WRONG?

Having read this leading article, one almost trembles before opening that terrible Volume III, expecting to find opinions expressed in it which justify such vehement and extensive countermeasures. All the more surprised is one upon reading the book. The authors of Volume III have dealt with German philosophy, that of Hegel in particular, in the manner hitherto customary among Marxists. Everything Hegel said that fits in with the Marxist system is good; and everything is condemned that does not correspond to orthodox Marxism. If one has only read the article in *Bolshevik* and the book itself, one shakes one's head and asks in bewilderment: What's wrong? And we are willing to bet that even among the millions of Party members, not to mention the ordinary Soviet citizens, there would be very few who could give an answer to this question merely on the basis of the article and the book. They would lose their way hopelessly in the maze of quotations from Hegel, Marx, and Lenin.

As is so often the case in the Soviet Union, the real explanation is not to be found in what is said in so many words.

Only when one studies other manifestations of the present ideological campaign as they have appeared during the last few months in the Soviet press and radio does one find the solution to the riddle and comprehend the crime committed by the authors of Volume III. Following the example of all their Marxist predecessors, the authors have shown philosophy to develop via rationalism and classical German philosophy to Hegel, where it split up on the one hand into the trend represented by Marx, Engels, and later by Lenin and Stalin, and on the other into the Hegelian Rightists. This means that classical German philosophy was the ideological forerunner of Marxism-Leninism-Stalinism. Such a view can no longer be tolerated today. Hence the new discussion on the history of philosophy in Soviet publicity informs us that it was not the Germans Kant, Schelling, Fichte, and Hegel but entirely different men who were the true giants of philosophical thought.

"Our classical Russian philosophy of the nineteenth century, as personified by Belinsky, Herzen, Chernyshevsky, and Dobrolyubov, represents the peak of philosophical thought," states *Bolshevik* (1944, No. 12, p. 27). The materialistic philosophy of Russia "was independent in its evolution and frequently went in advance of Western European philosophical thought . . . In the field of sociology and politics, the classical Russian philosophers were no less independent, original thinkers than in the field of logic and the theory of perception and knowledge." (pp.16-27).

ERROR IN GEOGRAPHY

Consequently, the stages of mankind's modern intellectual evolution are as follows: Belinsky, Herzen, Chernyshevsky, Dobrolyubov, Marx, Lenin, Stalin. If the first four names should be new to many of our readers, this need not embarrass them. For those men were not philosophers at all. None of them has ever worked out a philosophical system or thought of himself as a philosopher. They were authors, critics, publicists, journalists, or whatever one likes to call them.

The Bolsheviks make no attempt at proving that Marx based his ideas on the work of those four men. (Nor could it be proved.) But they do not have to prove it, as their utterance is enough. *Bolshevik* has spoken, and now it is the duty of Party theoreticians to teach in meetings up and down the

country that even the logical laws of thought, the conditions of the perception of the world by human reason, are closely related to the birth of the Soviet state in Russia and that the correct *Weltanschauung* is immanent solely in Bolshevism and the type of man representing Bolshevism. Since, however, the rise of Soviet man is the result of specifically Russian conditions and since it is the mission of the Russian people to save the world by means of Soviet man, the spiritual evolution of the Russian people must be represented as having always been permeated and guided by materialism. In this way, modern Soviet man links up with the Russian of the past, who already contained the seeds of materialism. Both are the pillars of mankind's cultural evolution, which is founded in materialism. All other philosophical systems and conceptions of the world and of man are of secondary importance or mendacious.

"Chernyshevsky's chief distinction is that he has exposed the cowardly and vulgar nature of Kant and Hegel," declared a speaker over Radio Irkutsk on October 28, 1944. "No philosophical revolution of the West can compare in significance and force with the ideological revolution which, thanks to the Bolshevik Party and its leaders Lenin and Stalin, has taken place in the consciousness of the Russian people," adds *Bolshhevik* (1944, No. 12, p. 21).

So the fault of the authors of Volume III does not lie in the philosophical or political sphere but rather in the geographical one. They have committed the crime of representing classical German philosophy as

the apex of philosophical thought in pre-Marxist times as well as an inseparable part of the spiritual evolution of mankind. It is of minor importance in this connection that it happens to be German philosophy; in principle there would be no difference if it were the French or English philosophy—the main thing is that it is non-Russian. In future it is only Russians who are to be recognized as the ancestors of Marxism. The slight flaw that Marx himself was not a Russian must for the time being be put up with. Fortunately he was not a German but a Jew. Indeed, modern Bolshevism might even get along without him, were it not for the development we dealt with before.

Just as the history of the Russian state is being turned into the history of the world (see "Stalin the Historian," October 1944), so Russian philosophy is to be promoted to the only true philosophy, to the supreme expression of the evolution of human culture. The spreading of this new doctrine among Party functionaries and the ranks of Soviet intelligentsia is nothing but part of the gigantic ideological campaign to prepare the Soviet people for the next phase of world history which began with the crossing of the Soviet borders by the Red Army and its invasion of Europe. Kant and Hegel, the flashy streets of Bucharest, the German orderliness in the reoccupied territories: they must all be rendered innocuous by a surfeit of ideological activity so that the Red soldier, marching out of his quarter century of isolation, may triumphantly raise the Soviet banner over them.

Prize Whopper

Among the whoppers awarded prizes by the Liars' Club in Burlington, Wisconsin, is the following one:

During summer maneuvers, three soldiers camouflaged themselves as trees and stood guard all day in a field in the hope of luring the "enemy" into an ambush. Their camouflage was so perfect that one of them was attacked by bark beetles; the other found out later that someone had carved two entwined hearts with the words "Tom loves Mary" in his bark; the third was cut down by a lumberjack and is now a telephone pole on the road to Alaska.

Economy

To save transportation space the US Army decided to ship toilet paper for the overseas forces baled rather than in rolls. It has been estimated that enough shipping space has been conserved by putting this new method into practice to account for the movement of a cargo ship of 10,000 tons sailing continuously for nine months without ever putting into port.